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WHAT AND HOW TO READ:

A GUIDE TO

RECENT ENGLISH LITERATURE,

CONTAINING A

MINUTELY CLASSIFIED LIST OF THE BEST BOOKS PUBLISHED IN ENGLAND AND AMERICA DURING THE PAST FIVE YEARS, WITH CRITICAL REMARKS AND SUGGESTIONS, AND AN INTRODUCTION.

BY

G. A. F. VAN RHYN.

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INTRODUCTION.

It is impossible to say any thing absolutely new on the use of books for self-culture. Even the epistolary treatises on the advantages of literature, written by Egyptian scribes two or three thousand years before the compilation of the First Book of Moses, contain, in general terms, the best that can be said now. However, there is always somebody still in his A B C's on some subject or other, and there will be some one also to whom a few words on What and How to Read are welcome advice.

We have, fortunately, arrived at an age when book-making and reading is an absolute necessity. Every little addition to the sum of human knowledge is scattered broadcast, and every branch of science is made the subject of multifarious expositions, adapted for every variety of intellect. To show a supercilious disrespect for the daily increasing multitude of books is not to affect superior wisdom, but to display some degree of ignorance. The times are past when it sufficed to sit for a while at the feet of a wise man in order to hear all that was known. Ours is also not an age when a sound

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education, received in one's youth, can keep a man for life afloat in the ever-surging sea of human endeavors and accomplishments. This day there are a thousand voices to teach, and not one teaches the thousandth part of what may be known; the college-hall is now but the passage-way to the halls of literature—no one can give us our education, but at best only some general hints how to educate ourselves through the aid of books.

The multitude and excellence of our books do by no means render educational institutions less important. The preserved brains of standard books are to a young mind not half as nourishing as the living voice of able teachers. It may be observed that people, when rich, are more ready to acknowledge that they are self-made men, than, when learned, that they are entirely self-taught. The reason is, that in circles of learning the self-taught but seldom hold—though their acquirements be the same—a position of equality with those who have passed through a regular course of academic, collegiate, and university training. It is natural to call in question the depth and accuracy of the information of those who have had to depend entirely on the teaching they could receive from books. When we ourselves are not connoisseurs of some article we desire to purchase, we look for some one to inform us of its value, and, if possible, to guarantee it. Men of little learning often possess, to a wonderful degree, the power of expressing themselves on the most intricate subjects, with an easy flow of language and a felicitous choice of words; while

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others of great learning make their statements with a stammering tongue, and in sentences so incoherent that one can hardly follow the thread of their remarks. If there were nothing to testify to the soundness of the one and the unsoundness of the other, there would be many more men in the wrong place than now.

But, without taking social standing and public opinion into further consideration, no one will doubt that those who have been for years under the teaching of experienced and learned persons, gain, as a rule, a better understanding of the aims and achievements of a certain branch of study, than those who derive their knowledge of it only from books. Many books bear titles seemingly indicative of great learning, and are written in a style of wondrous self-assurance; and persons reading them without the fundamental education to know when they are getting into wilds of nonsense and bombast, are apt to suppose that, with every sentence in them, they acquire valuable information. A man who has been through college, and perhaps in a professional school, is not so much in danger of wasting time on the study of authors who, from ignorance, or for lack of an internal sense of literary honor, mingle fictions with facts, and care little whether they lead astray or aright.

Still, all who have kept abreast with the progress made in their own science, or whatever their pursuit may be, must acknowledge that they themselves are in a measure the pupils of books, and hence, self-taught men. As said before, all that can be obtained at col-

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leges and universities is but a safe foundation for self-study; and if any one received, on graduation-day, a certificate, signed by all the professors of the world, that every part and particular of what is known had been fully mastered by him, the next year—alas! the next day—would find him behind the times. Thousands are everywhere at work in all the fields of human knowledge, digging up daily something of value, of the quantity and quality of which all diligent men of science feel the need of instantly receiving exact information, which they can obtain only from books.

A Dutch anatomist, it is said, once showed a visitor his dissecting-room as the sole library he possessed; but to-day a man would only expose himself to ridicule if he pointed to his laboratory as his only source of information. He is wasting time. What he is trying to do in his own workshop, a thousand others, scattered over the world, are trying to do in theirs, and some one else accomplishes first. Not to turn to books to become acquainted with every advancement made in one's own line of research, is like preferring for locomotion a Russian swing to a locomotive. Yet nine out of ten of the inventions offered for registration at the Patent-Office are but repetitions of what has been invented long ago. The aspirants to wealth and fame then discover that they have been ruining themselves with a long-continued expenditure of time, labor, and psychical force, which might have been prevented by an adequate study of the principal works in which the new

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discoveries and inventions of the nature they intended to make were described.

But it is only one of the current fallacies of the day that to know one thing well one should constantly keep studying it, and nothing but it. The fact is, that it is impossible to know one thing well without knowing a hundred subjects, many apparently without relation to it, almost equally well. The interrelations and overlappings of science—as of every thing in the universe—are wonderful. We are employed with architecture, and all mechanical and physical sciences contribute to our art. Every stream has hundreds of tributaries, long or short, coming from the northeast, or from the northwest, and entering it either in the north, near the source, or in the south, near the sea. We study botany, and the cookery-book may state something about the nature of a vegetable that scientific botanical works do not mention: it will happen that Bridget, in the kitchen, has noticed what the eminent naturalist has overlooked. Some dog-day of thought the scientist goes to a book of romances or ballads, to escape from his city of ideas, and regain coolness and vigor of mind in the airy and lofty realms of fancy: and perchance a line of the poet gives him, as from a mountain-peak, a more comprehensive view of his subject of inquiry than he ever had before.

People should have special branches of study, but they should by no means confine their reading to a single, and, perhaps, infinitesimal subject. So much is certain, at least, that no one should, at the outset,

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restrict his self-culture to any one object. However wide one's course of reading, there will, in time, be developed a decided preference for certain classes of study; some subject will prove of special interest, and, without the conscious exercise of effort of will, books not related to it will be more and more neglected, and finally entirely laid aside. The intellect weds itself to a science very much as the heart chooses a companion for life: both may set out in search of what corresponds to their preconceived ideals, but the final selection is made with very little regard to them, and by a process so natural that there is no accounting for what did determine the choice.

Men of science, professionals, professors, and preachers, who for life adhere to the study of only one branch of science, do it rather from necessity than from choice. A temporary inclination to fathom the depth of some field of human knowledge, or a sudden vanity to become known as a specialist of a certain order, placed them in spheres where the constant pursuit of the same study afterward became a matter of compulsion. They keep on reading the same class of literature because their professional duties compel them to investigate to-day this, and to-morrow another detail of what they are expected to know. What they read greatly depends on the requirements of the hour.

Though the advice to make an early choice of a subject for study, and to adhere to it for life, is plausibly the best, yet the experience of eminent men proves it to be utterly injudicious. Success but seldom comes

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by life-long planning, and a steady steering for a single aim. All famed self-taught and self-made men passed through careers of wondrous mixtures of occupations, and what they achieved they owed not to extraordinary wisdom or circumspection, nor to having had better opportunities than other men, but to an ever-readiness to forsake one pursuit for another, and to engage with heart and soul in whatever momentarily seemed more congenial or remunerative. Some persons doom themselves to complete and irretrievable failure by summoning moral courage and iron will, as they are pleased to call it, to keep in a line of study for which they have long ago lost all genuine interest. Not everybody is a gold-digger by nature. Promises of immeasurable wealth could not induce some people to spend months or years, at one spot, in blasting and shoveling and digging, to reach some layer deep down, where a valuable vein is supposed to be running. It suits them best to wander from the gold-fields of California to those of Peru, and thence to Australia, and to the diamond-fields of South Africa, with the hope of picking riches from the surface of the soil. If both succeed, the gold-digger and the gold-washer accomplish the same, though one is described as the rolling stone that gathers no moss.

This rule may be laid down for all: read no book of which the subject is not of great interest to you, and of which the language and general treatment are such that you cannot easily understand it. The mental benefit derived from the reading of a book one does not like, is

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about as great as the advantage the body has of food repugnant to it. One's pleasure in a book should be such that he lays it reluctantly aside when other occupations call him away. To exercise our force of will to go through a work because somebody we esteem has recommended it to us, and because we do not wish to lower ourselves in his estimation, is partly folly and partly deception.

It is true that at school or college the young have often to study books the phraseology and treatment of which are not of a kind to invite their attention, but the teacher's explanations and illustrations on the portion set for a task are expected to ring in the student's ear while studying it. Where there are no teachers to popularize the text-books, or rather to translate them into a child's or youth's language before requiring the study of them, the books used should be so simple that a child or youth could study them without a teacher.

Young persons are sometimes counseled to read books difficult for them to understand, over and over again, until they do understand them. It is an unprofitable employment. The first perusal of too scientific a book avails but little; the second renders the subject less interesting, without making it any the clearer; and at the third, though the words are beginning to fasten on the memory, the interest is wholly gone, and the real meaning is entirely obscured. If a subject chosen for study is extensive and complicated, it is better to read on it three books of a character befitting one's temper

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and understanding, than one book that overtaxes the mind. If it is extremely doubtful that we possess the strength and agility to venture to climb over a rugged, steep, and high mountain, it is better to go around it, though it may take us three times as long. Only in case that a particular study must instantly be made, and no book can be found which meets our special requirements, is there good reason for abandoning the rule. In ordinary circumstances nobody should be encouraged, and much less compelled, to read a work above his mental capacity.

The age we live in has many things justly to be proud of, and one of them is the extensive literature which enables every one to choose, on any subject, just such a book as meets his own purposes, and corresponds to his own intellectual standing. But, considering the fact that every year about five thousand works are published in the English language alone, it is not to be wondered at that even those most interested in a certain subject frequently fail to know the latest and best treatise on it, or some simple and intelligible book to recommend to a friend. People are well assured that whatever book they need is most likely to be obtained, but are often at a loss how to reach it, knowing neither by whom nor under what title it has been written. Surrounded by the great wealth of recent literature, they exclaim, in their genuine *embarras de richesse*, "What shall we read?" They need some one to put order into the seeming chaos, some one to classify the great mass of literature, some one to single out the new books that

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have appeared on the subjects in which they take a special interest.

When some one imagines that he answers the question, "What to read?" satisfactorily, by naming the Bible and Shakespeare; or when another urges, in addition to them, the use of a Cruden's "Concordance;" or when a third says that it would be well for everybody to spend a year on chemistry, another year on botany, and a third on physics; or when still another thinks he is giving a complete list of the books needed for a good education, by the following: the Bible, Shakespeare, Spenser's "Faerie Queene," Sidney's "Arcadia," works of Sir Thomas Browne, works of Rev. Cyril Jackson, Walton's "Complete Angler," Clarendon's "History," Milton, Chaucer, Jeremy Taylor, South's "Sermons," and Fuller's "Church History,"—one can but smile piteously at the author's low estimate of the culture demanded by this age. Not one-tenth of the world will now care to read—excepting, of course, the Bible and Shakespeare—any of the books mentioned. The times have changed. People want to know more of the history and achievements of humanity than a little biblical history, English drama, and theology. The times are past when a dozen books could be made to satisfy the intellectual cravings of a whole generation. The high-schools have ceased to be convents and theological seminaries. The present duty of colleges and universities is to lay before every new generation the general outlines of all the acquirements of the past. Their task is to give that training

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which enables the adolescent to be judicious in the selection of a career, and of the means of accomplishing his purpose; and nothing further. Now the wise educator points to the entire, vast series of books, as the record of all human endeavors, and says: "Pursue what you like, according to your talents and abilities, taking pains to advance, by whatever you do, as well the development of your own manhood as that of humanity."

Centuries ago, when books were few and costly, and not many of them good and accessible, it was possible to refer to a dozen books as containing very nearly all that a cultivated man needed to know. In former times, when scientific and artistic pursuits were far from being multifarious, it was very well to counsel the young to choose one profession rather than another. When it was still a matter of considerable expense to attend a school where any thing more than the merest rudiments were taught, those who were rich enough to undertake long voyages for the purpose, and to pay high fees to the professors, and high prices for their books, looked upon what they learned rather as being a pastime, or adornment, than as a foundation for the work of their lives. But at present, when one's study is to be his bread; when culture is sought by and afforded to the rich and poor alike, to satisfy their craving for knowledge; when one's social position and individual happiness depend on his intellectual attainments, and when it is in the interest of humanity, as well as one's own, that everybody specially applies himself to those subjects for which his

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natural endowments qualify him, and in which he is most apt to meet success—at present no one should undertake to reply to the question, "What to read?" by enumerating a list of books. Where is the wise man to select a dozen or a hundred books to give the general public, old and young, ignorant and educated, talented and dull, with the promise that every individual will find in them that which he needs to know in order to be successful, and become equal to the best in his profession, or trade; that which will fully answer his own peculiar talents and inclinations, that which will unfold his entire moral, intellectual, and spiritual nature?

A multitude of persons, one differing from another in heart, hand, mind, and aims, if putting one and the same question—"What to read?"—must receive a multitude of answers. And such a multitude of answers is given with this book. Each list of works of various degrees of scientific treatment, under any of the nearly two thousand headings, is a most direct answer to a special class of persons. On fifty subjects the contents and value of the principal publications are discussed more or less briefly. The numbers prefixed to the authors' names on the left-hand side of the pages express neither praise nor blame: 2 indicates that the book will suit a general reader of ordinary education; 3, that some higher degree of culture is needed for a full appreciation of it; 4, that it is written for professional or advanced students of the subject; and 5, that in scope and treatment it is especially adapted for a book of reference. Only in some cases, where, for

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example, all in a list are intended for reference only, the figures indicate the scientific value and character of the books. If, now, a person knows his own needs and inclinations, and is capable of estimating his degree of culture, he will obtain from this book a most explicit and trustworthy reply to his question, what he shall read; no matter on what subject—art, or science, or whatever pursuit or field of learning.

No one should complain that the suggestions here given are so few and so general. That is the best education which lays only the foundation for educating one's self, which provides only the tools wherewith to gather the material for the edifice of culture; for everybody must build according to the requirements of his position in life, and develop according to his psychical idiosyncrasies. To make men according to an image, though it were conceived by the noblest and loftiest of minds, would rather thwart than foster the general development of humanity. This is the art of education: to make the pupil conscious of his own powers, and cognizant of the various directions in which he may exercise them, without causing him to neglect or check the growth of any of his talents, and without urging him in any direction. On this depends the future of humanity: that everybody is allowed to be what he can be, to pursue what he can attain, to seek his own happiness where he himself thinks that he shall find it, and to minister to the wants of his fellow-men wherever he thinks that they have need of him, and he can serve them.

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It is impossible to praise this age too much and too highly, for the facilities which it offers to every one for his culture. No subject of research is so intricate and profound that there is no book to explain it, in its general results and bearings, to persons of the most limited education. When education was yet in the sole charge of the Church, and the movements of science were watched with suspicious eyes, scientific works were never written for the purpose of instructing the larger classes of non-scientific people. The Church set the limits of what the masses should know; and men of science were aware that, if they wanted to be unmolested, they had to keep their wisdom to themselves. The few scientific works that were written were couched in a sort of learned *argot*, to be understood only by the initiated. But as the ranks of science were filling, and inventions, discoveries, and other achievements multiplied, learned men took courage to discuss openly, and in a more popular style, the results of their researches. The success which suddenly attended scientific investigations, made the Church lose heart to oppose the general pursuit of learning as firmly as formerly, and caused the control over the educational institutions slowly to pass into the hands of science. When once the learned fraternity had obtained the people for an audience, they composed their works so as to gain their applause, caring little whether they were ordered to swell the *Index Librorum Prohibitorum* or not.

Thus the great watchword of our age—"diffusion of knowledge"—came to be adopted. The great aim

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of scientists and philanthropists, the successors of the clergy, is to make education as general and as wide as possible. It would now be deemed a crime to withhold from the great mass any thing that is known; and whatever is pretended to be known receives no honor until it has obtained the recognition and approval of the people. And the fraternal manner in which the acquirements of everybody, in all departments of knowledge, are freely and equally distributed among all who open their hands for them, is the most essential, and so far the only possible step toward the realization on earth of that ideal spirit of humanity expressed by the three words, "Liberty, Equality, and Fraternity." Countries, small and great, borough and metropolis, rival each other in affording to the young the most thorough and multifarious education. Schools, colleges, universities, and libraries, are opened and sustained everywhere, either by the government, as the representative of the people, or through the *largesse* of private individuals. Whoever knows any thing of value hastens to share it with his fellowmen; and whoever supposes that a certain branch of knowledge has not been treated in a manner sufficiently clear and agreeable for the information of the less educated, sets to work to popularize it. On the one hand compulsory school-attendance, on the other the general willingness on the part of the most learned to share freely their attainments with the uninformed, by explaining their researches so as to be understood by them—these are "signs of the times" that augur

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the fulfillment of the brightest dreams of humanity; for, surely, if this dark world is ever to be illuminated, it will be by the light that knowledge kindles in man.

G. A. F. Van Rhyn.

New York, *February* 20, 1875.

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NOTE.

ONLY noteworthy books in the English language, published during the last five years in England or the United States, are mentioned.

New and revised editions of earlier standard works have sometimes been noted, but others, that have not recently passed through a new edition, are not given.

Though nearly seven thousand books have been classified under about two thousand heads, many no doubt excellent works could not be brought within the small compass allowed, and many subjects could not receive a separate heading. The Index may be consulted for titles not in the table of contents.

If a list of books on some important branch of literature seems proportionately small, it shows that but little has been recently published on the subject.

The numbers prefixed to the authors' names on the left-hand side of the pages express neither praise nor blame:

2 indicates that the book will suit a general reader of ordinary education;

3, that some higher degree of culture is needed for a full appreciation of it;

4, that it is written for professional or advanced students of the subject;

5, that in scope and treatment it is especially adapted for a book of reference.

Only in some cases, where, for example, all in a list are intended

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for reference only, the figures indicate the scientific value and character of the books.

On fifty subjects the contents and literary worth of the principal publications are discussed more or less briefly.

English books, not republished in this country, are marked "London," and the price is calculated at one dollar for every two shillings, the usual charge for importation.

American books are marked at prices for the ordinary binding, and generally for the cheapest editions in the market.

The price of books is subject to slight modifications.

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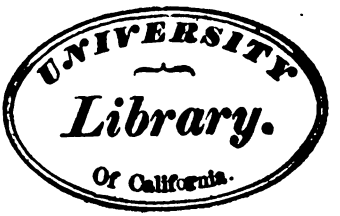

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Though we should relish the task, it is hardly possible thus to go through the whole list of novels and romances published within the past five years. In fact, their number is too large even to give the names and titles in this small volume. To make a selection is also unadvisable, as every novel not mentioned would be the very one which somebody thinks the best. Furthermore, those which are called standard by general consent are given under the author's name. While thus on the point of concluding that it is wisest to have no list of novels and romances whatever, and simply to direct to the catalogues of booksellers and publishers, which are easily consulted, and give the prices of various editions, further thought induced us to give a list of the noteworthy works published in England or America for the first time in 1874, and the early part of 1875, which will be of service to those especially who want their literary food like their other daily bread and meals, namely, fresh and hot. The prices are not given, as most of the books can be obtained in editions to suit anybody's taste or purse. It is probably unnecessary to add that those who read novels with the object in view of being entertained—which is the principal object of reading them—but who can be entertained only by what is good and pure, should watch for the criticisms of literary periodicals whose reviews of new publications are what they should be, and not genial notices to please authors and publishers, and deceive the public.

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